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"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

The SWORD of the LORD

Edited by JOHN R. RICE

Office of Publication: 208 South Elm Street, Denton, Texas; Editorial and Executive Office: 145 North Hale Street, Wheaton, Illinois.

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More About--- CHRIST'S CORONATION

SATAN TO BE BOUND; DEMONS SENT TO HELL; WICKED IN HELL TO BE ONLOOKERS; JEWS TO BE CONVERTED AND GATHERED IN PALESTINE; JERUSALEM TO BE WORLD CAPITAL; ALL NATURE TO BE REDEEMED!

By EVANGELIST JOHN R. RICE

Last week we told of the crowning of Jesus Christ, to occur when He returns literally, bodily, visibly to the earth to set up His kingdom, after the rapture of the saints and a short time with them in heaven? We learned that He will be accompanied by all the holy angels, in clouds of glory, that saints of all ages, the saved, will return with Christ, and that the wicked who will yet be alive on the earth when Jesus returns, will be slain and sent to Hell.

Now we are to see other things that will happen at the crowning of the Lord Jesus as King of the whole earth.

IV. Satan Himself Will Be Bound In the Bottomless Pit

Some people believe that Satan himself is master and manager of Hell. That is not true. Satan is not even in Hell now. He goes about like a roaring lion seeking whom he may devour. He is called "the prince of the power of the air." But the time is coming when He will be cast into Hell and be punished forever.

When Jesus comes to reign on the earth, then Satan will be bound. Revelation 20:1-3, tells us how John saw a vision of this mighty happening, immediately after the Battle of Armageddon. "And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

Oh, at the crowning of Jesus Christ, and when He takes up His reign on earth, then at last Satan, that enemy of the race, that defier of God, that liar and father of liars, that fallen archangel, will at last be chained and imprisoned! He will be put in the bottomless pit for a thousand years. Then, for

a brief testing, so that any who do not truly love the Lord Jesus and have not been converted may be revealed, Satan will be loosed for a little season. Revelation 20:7, 8 tells us, "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." They will surround the holy city Jerusalem, but fire will come down from God out of Heaven and devour them, the following verse tells us. And then, "the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." This is what happened as seen in the great vision which Jesus showed John the Beloved, and which he wrote in Revelation 20:10. And so it shall come to pass! Satan Himself will spend eternity, tormented in Hell, in the lake of fire.

This final, terrible defeat of Satan was promised in the first word by divine revelation ever to mention a Saviour! In Genesis 3:15 God

(Continued on page three)

The Holy Spirit In The Life Of The Believer

By HAROLD JOHN OCKENGA, Ph.D.

President National Association of Evangelicals

Preached at Park Street Church, Boston, Massachusetts, Sep. 5, 1943

Text: "Be ye filled with the Spirit"

Luther said, "I believe that I cannot have faith in or come to Jesus Christ, my Lord, in my own wisdom or strength, but rather that the Holy Spirit has called me through the gospel, has enlightened me by his gifts, has sanctified and kept me in the true faith." Luther undoubtedly put his finger upon the secret of the life of overcoming faith in this statement. The Holy Spirit is indispensable to the Christian life.

I would like you to follow the Biblical teaching concerning the Holy Spirit from the example given to us in the life of the Lord Jesus, from the promise made by him concerning the Holy Spirit, from the command he gave in reference to our waiting for the gift of the Holy Spirit, from the Pentecostal experience of the disciples and from an apostolic illustration of the Holy Spirit in the life of one believer. We therefore have the example, the promise, the command, the experience and the illustration.

I. THE EXAMPLE

Many persons would have us follow the example of the Lord Jesus Christ as a way of salvation. We believe, of course, that Christ is the Saviour and that we must be saved by him before we can follow his example. Nevertheless,

there is a very valid truth in the fact that he is our example. Therefore, let us join with those who say that we must follow the example of Jesus and see what example it is we are to follow.

We remember that when Christ was born it was the result of the overshadowing of the Holy Ghost. The angel Gabriel had announced this to Mary the Virgin and thus the body of the Lord Jesus was a result of the creative power of God through the Holy Spirit. Undoubtedly the Holy Spirit was upon Christ from his very birth. Hence in him was the fullness of the Godhead. Nevertheless, when he entered upon his public ministry Christ went to John the Baptist at Bethabara to be baptized of him in the Jordan. At the conclusion of that baptismal ceremony John bore record that the Holy Spirit descended upon him in a form like as of a dove and John the beloved said, "God giveth not the Spirit by measure unto him." Christ undoubtedly was filled with the Holy Spirit for the Synoptics all agree that he was led or driven by the Spirit into the wilderness to be tempted of the devil, that after forty days he returned from the wilderness in the power of the Spirit and that the text upon which he began to preach throughout all Galilee was "The Spirit of the Lord is upon me," taken from the 61st chapter of Isaiah. This is a very revealing truth, for by it we are to understand that if the Incarnate Son of God in his form of humiliation as a man had fellowship with God in prayer, was able to perform mighty works, went about doing good and lived a victorious life, he did all this through the instrumentality and presence of the Holy Spirit. If the Holy Spirit was necessary to the great Example of the Christian in his life, how much more is he necessary unto us? The Lord said, "Greater works than these shall ye do because I go unto my father." How then are we ever to do these great works unless we do them in the power of the Holy Spirit?

If you are to follow the example of Jesus Christ, ask yourself if the Holy Spirit is upon you. Have you been born of water and of the



HAROLD JOHN OCKENGA, Ph.D.

Spirit? Have you been baptized into the body of Christ by the Spirit? Do you know the indwelling Spirit in his guiding, illuminating, teaching, comforting power and as the text says, "Are you filled with the Holy Spirit?" You are not following the example of Jesus Christ in this ministry unless you are doing these things.

II. THE PROMISE

Christ not only gave us an example of what it meant to be filled with the Holy Spirit, but he very often repeated promises concerning the Spirit. The last evening which he spent with his disciples was consumed by instituting the Lord's Supper, by teaching them things which were to come and by the experience in the Garden of Gethsemane. While in the Upper Room with his disciples Christ began to tell them of the Holy Spirit. He said, "I go unto my Father. . . and I will pray the Father and he shall send you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." There can be no doubt about whom Jesus was speaking

(Continued on page two)

WHAT THEN?

When all the great plants of our cities,
Have turned out their last finished work;
When our merchants have made the last bargain,
And dismissed the last tired clerk;
When our banks have raked in the last dollar,
And have paid out the last dividend;
When the Judge of the Earth says,
"Close for the Night!"
And asks for a Balance, — WHAT THEN?

When the choir has sung its last anthem,
And the preacher has said his last prayer;
When the people have heard their last sermon,
And the sound has died out on the air;
When the Bible lies closed on the pulpit,
And the pews are all empty of men;
When each one stands facing his record,
And the Great Book is opened, — WHAT THEN?

When the actors have played their last drama,
And the mimic has made his last fun;
When the movies have flashed the last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And have gone into darkness again;
And the world that rejected its Saviour,
Is asked for a reason, — WHAT THEN?

When the bugle's last call sinks in silence,
And the long marching columns stand still;
When the captain has giv'n his last order,
And they've captured the last fort and hill;
When the flag has been hauled from the masthead,
When the Trumpet of Ages is sounded,
And the wounded afield have checked in;
And we stand up before Him, — WHAT THEN?
— Author not known.

Credit to Impressions, by W. A. Blackwell, Chicago.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" — Mark 8:36.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should NOT perish but have everlasting life." — John 3:16.

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Minutes With The Editor

Easter Sunday Mr. J. Stratton Shufelt and I begin a City-wide revival campaign with over one hundred churches in Greater Buffalo, N. Y., with services the three weeks in Kleinhans Music Hall. We greatly need your fervent prayers. Will you join us in a half hour of secret prayer daily for a mighty outpouring of the Holy Spirit upon us, and with multitudes saved?

Several books by the editor are now reprinted. PRAYER — ASKING AND RECEIVING sold the second printing of 9,900 copies in three months, so we have printed 20,000 copies in a third printing, and they are now ready, 328 large pages, twenty-one chapters, \$1.50. We have printed 10,000 more of "AND GOD REMEMBERED . . ." in cloth, 123 pages beautifully done, illustrated, with jacket, now 75¢

a copy. BOBBED HAIR, BOSSY WIVES AND WOMEN PREACHERS is popular, and we have just printed 13,000 copies of it in the second printing, beautifully bound in orange colored cloth, stamped in gold, no jacket this time, 91 pages, illustrated, now 75¢ per copy. Note that the war time costs have forced us to raise the price on the last two, but they still are less expensive than other nice cloth bound books.

A gracious and blessed revival from God came at Everett, Washington. Mr. Shufelt and I are in the closing days in the large Civic auditorium, with fifteen or eighteen churches coöperating. Hundreds have been saved. Fuller report next week, God willing.

THE HOLY SPIRIT In The LIFE of BELIEVER

(Continued from page one)

in this case. It was the Holy Spirit, the other Comforter or Advocate who was to come from the Father in answer to the prayer of the Lord Jesus Christ. This is the Third Person of the Trinity, given personality by Christ in his teaching and given the attributes of Deity in all of his references to him. Christ not only said that this Comforter would come from God, but he said, "I will not leave you comfortless: I will come to you . . . if any man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him." Christ infers that he and the Father, sharing Deity with the Holy Spirit, would come in the presence of the Comforter to dwell in the life of the believer. This Holy Spirit was to perform many works. He was to bring all things to the remembrance of the disciples, whatsoever Christ had said unto them. He was to comfort them and give them peace in the time of their tribulation. He was to convict the world of sin, of righteousness and of judgment. He was to guide them into all truth. He was to testify of Christ. He was to be the Divine helper, assisting them in all of their needs. When Christ was here upon earth, if the disciples were hungry he fed them. If they were ill, he healed them. If they had need of money he provided it. There was no exigency which arose which Christ was not capable of meeting. Thus they were comforted, strengthened and encouraged in his presence. They knew no fear. Now that Christ was leaving them it was essential that some one else should take his place and do his work and this Christ promised in the presence of the Comforter, the Paraclete or Advocate, who was the Holy Spirit.

You may depend upon Christ's promise. If he said he would send the promise of the Father, he did send the promise of the Father. When we turn to the book of Acts we find the statement, "Being by the right hand of God exalted, and having received of the father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The Holy Spirit had been promised by God the Father and by God the Son and that promise was fulfilled in the gift on the day of Pentecost.

III. THE COMMAND

The Lord Jesus not only gave us an example of how we should live and minister and serve under the power of the Holy Spirit. He not only promised unto us the gift of the Holy Spirit, but he also commanded us to receive the Holy Spirit. The most often repeated command after the resurrection of Christ and in conjunction with the world-wide missionary task of the church was for us to receive the Holy Spirit.

On the day of the resurrection when the disciples were gathered behind closed doors for fear of the Jews, conversing about the wonderful things which were reported as happening that day, suddenly Jesus stood in the midst of them. After conversing with them He breathed upon them and said, "Receive ye the Holy Spirit." That I take to be a command. He conditioned their going forth unto the world upon their receiving the Holy Spirit. Said he, "As the Father hath sent me, so I send you. Receive ye the Holy Spirit." Luke describes the second appearing of Christ in the upper room as concluding with a command for the world-wide missionary endeavor of the church and the command "Behold I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." This was a command. These dis-

ciples were not to go forth in this world-wide task of bringing the message of repentance and the remission of sins unto the heathen until they were endued with power from on high. Christians ought to note the order; not to begin the work and then expect the power, but to receive the power and then begin the work. In the book of Acts Luke continues with the promise "ye shall be baptized with the Holy Ghost not many days hence . . . ye shall receive power, after that the Holy Ghost is come upon you." Hence we may be sure that Christ commanded the reception of the Holy Spirit as the gift of God that we might be equipped, endued and anointed for the service which he asks us to accomplish.

Now when Christ makes a command that command holds for all the church. If we believe in the missionary enterprise as a command of Christ, we certainly on like authority ought to believe in this command for the believer to receive the Holy Spirit. Moreover, we need not think that these disciples did not have the Holy Spirit in a measure for Christ hath said, "He hath been with you but he shall be in you."

IV. THE EXPERIENCE

The second chapter of Acts says "And when the day of Pentecost was fully come . . . they were all filled with the Holy Spirit." Theologically Pentecost has a meaning for the church. It was the completion of the Divine part in our historical redemption. Each member of the Godhead had a part in redemption. The Father obviously planned, elected, ordained whatsoever comes to pass for the greatest good of all concerned. We are "chosen in him before the foundation of the world that we might be holy and without blame before him in love" and "are predestined to the adoption of children by Christ Jesus." All this was the father's part as out of an infinite possible number of worlds he chose the best possible for all concerned. The Son took on human flesh in order to perfectly obey the Divine law, to become a sacrifice without blemish and to bear the penalty of our sins in making atonement by the shedding of his blood upon the Cross. Hence, all salvation must come through the Lord Jesus Christ. The Holy Spirit makes this historical salvation personal unto men by regenerating them and making available the benefits of redemption. Hence, when he came officially to perform his work on the day of Pentecost it was to complete the triune redemptive processes. Just as John says, "There are three that bear record in heaven, the father, the word and the Holy Ghost and these three are one, so there are three that bear record on earth, the Spirit, the water and the blood and these three agree in one." Ours is a triune God and a triune redemption and we are not to stop before the work of the Holy Spirit is also done.

The present continuation of redemption is the work of the Holy Spirit. He restrains from destruction. He effectually calls individuals. He justifies, sanctifies and preserves and his work goes on until the end of the age. In the Holy Spirit the personal presence of God is known in the believer's life. God is here in the world, in the church, in the believer, just as the essence of the God-head was present in the person of the Lord Jesus Christ. We may say of the Spirit, Emanuel, just as we said of the Son, for with him God is with us. Thus we may say as believers when we have the gift of the Holy Spirit, Christ is in my heart or God is in my heart and our nearness to God depends upon our relationship to the Holy Spirit.

Historically, Pentecost had to occur in order to give a factual basis to this faith. Calvary occurred once and for all and is a fact of history. Because it is such an historical fact it gives the permanent security as the foundation of our redemption. We know that two millenniums ago the Son of God died upon Calvary for our sins. That death of Christ upon the Cross was attended by an earthquake, by the darkness of the heavens, by the resurrection of certain of the dead and by numerous other phenomena which were supernatural. When we, in turn, experience Calvary in the forgiveness of our sins, the great supernatural

events which attended the crucifixion of Christ did not take place, but we consider ourselves to have been joined with Christ so that He died for us and we died with him. God did something in history which cannot be gainsaid. That is the basis of our redemption.

Likewise the resurrection was a fact of history which was attended by various supernatural events and the implications of that resurrection are inescapable for the believer. It is an intellectually demonstrable fact in the realm of the logical, the psychological and the historical that Christ rose from the dead. That resurrection justifies us before God for like as we are joined with Christ in death upon the Cross by faith, so we are joined with Christ in resurrection unto righteousness and our new standing before God is in the new man Jesus Christ. We were quickened together with Christ, raised together with Christ and exalted with him Paul teaches us in Ephesians 2. When by faith we experience this resurrection in justifying power the supernatural events are not repeated again in our lives.

Likewise Pentecost was an historical event. The promise of the Father, the gift of the Spirit was poured out upon men. There were likewise historical, supernatural events which took place in connection with Pentecost, — the sound of a rushing mighty wind, tongues of flame, the gift of tongues. That historical occurrence will never be repeated, but the experience known by the disciples may be repeated.

Individually, therefore, the Holy Spirit guarantees the blessings of God to men. The Holy Spirit is the gift of God, but is also the source of every good and perfect gift. If one compares Matt. 7:11 and Luke 11:13 he finds that in one case we are told that the Holy Spirit is given to those who ask for him and in another case that good things are given to them that ask for them. Why the interchange between the Holy Spirit and good things? Namely, because good things are the result of the gift of the Holy Spirit. When we receive the Holy Spirit, we have the blessings of wisdom, of power, of faith, of joy, of peace, of love, of long suffering and other gifts and fruits of the spirit. In the wake of the Spirit comes every desirable gift of God. Hence our search ought not to be for some particular gift. It should be for the gift of the Holy Spirit that he might, in turn, distribute unto us God's gifts as He will.

We have said that Pentecost historically will never be repeated. The miraculous signs were sent to inaugurate a dispensation like the birth of Jesus with the angels, the star, the wise men. These are not repeated when a man is born again, although God becomes incarnate in human life when one is born again. Likewise when Pentecost is experienced by the individual there are no supernatural signs to be expected such as came on the early church. Individuals, therefore, ought not to seek and wait for these supernatural signs, but to seek for the Holy Spirit. He who has an experience of Pentecost will have a similarity to the disciples' experience. There will come an overwhelming sense of God's presence with a full consciousness of cleansing, the melting of the soul's hardness and the removal of all resistance at God's presence. Such a Spirit-filled experience breaks up the reserves of man and gives a full vision of the meaning of Jesus' work in the plan of God and it imparts a sense of ease to perform feats which formerly seemed impossible to the individual.

When the conditions of that experience are met in faith, prayer, surrender, restitution and acceptance, God is willing to give unto any individual to-day what he gave to the disciples in an experience on the day of Pentecost, namely, the power of the Holy Spirit.

V. THE ILLUSTRATION

Therefore, it is time for us to single out one character who was present on the day of Pentecost and examine his life as an illustration of what God did for man through the gift of the Holy Spirit. Let us single out Peter for this examination.

We must not forget that Peter had the benefit of three years of companionship with the Lord Jesus Christ. He had lived upon the shores of Galilee as a fisherman, thereby supporting his wife and his mother-in-law. His name had been Simon, son of Jona. Christ

called him Peter, or the rock.

This man Peter had made a wonderful beginning in the service of Christ. First, he had left his nets. Christ said to him, "Follow me and I will make you to be a fisher of men", and he immediately left his nets, his father, his home, and followed the Lord Jesus Christ. For three years he was his constant companion. Sometime later Christ said to his disciples when the large number of followers departed from him because of a hard saying, "Will you also go away?" and Peter said to him, "Lord to whom shall we go? Thou hast the words of eternal life". Then again Christ said unto the disciples because of the questionings of men "Whom do men say that I am?" Peter, after others had made different responses, declared "Thou art the Christ, the Son of the Living God." Jesus acknowledged that flesh and blood had not revealed this unto Peter, but the Holy Spirit of God. Finally, in that upper room at the time of the Last Supper Christ had said, "One of you will betray me", but Peter in full earnestness and determination declared, "I will lay down my life for thee," and Peter meant it, too. Yes, he made a very wonderful beginning and he apparently was a dependable disciple of Jesus Christ.

But the backsliding was as thorough and complete as was the beginning which he made. He miserably failed Jesus Christ. We recall that the first great slip occurred in the Garden of Gethsemane when Jesus said to him, "Watch with me one hour", but when he returned from praying alone he found that Peter was asleep. That was where Peter first failed his Lord. Next we find him in a few moments following afar off, while Christ was being led by that motley multitude to the hall of Caiaphas. Then a few hours later we read that Peter was warming himself by the fire of the enemies of Christ in the court-yard of Caiaphas while Christ was being smitten and mocked and examined falsely before the high priest. In fact, Peter wavered at the pointing finger of a little maid who said, "Thou art one of them for thy speech betrayeth thee" and he said with a curse and an oath, "I know not the man." We read on and find him watching the crucifixion from a distance and then taking to fishing again back in Galilee, completely departed from his Lord.

However, when the day of Pentecost came, Peter was in a different condition. He was now leading the other disciples in a prayer meeting. No one spends ten days in prayer if he is in a backslidden condition. Therefore we have a right to assume that in the private interview between Christ and Peter he was restored and that in the public interview at the Lake of Galilee when he asked him three times, "Simon, son of Jona, lovest thou me" that Peter was publicly restored to leadership in the group. Now he is earnestly praying for the promise of the Father. Note what happened in that prayer meeting.

They had waited for ten days. Do not for a moment think that the disciples had to wait ten days in order to fulfill the fifty-day interval between the Passover and Pentecost which was a type of the spiritual blessing to be given by God in redemption. They had to pray there because of difficulties in their lives and I am constrained to believe that a period of prayer is necessary in the lives of us all if we are ever to come to the place where we will be filled with the Holy Spirit. What is the reason for this? Simply that there are obstacles in our lives which must first be dealt with before God can use us in his service. I conceive that Peter began to pray and was very loud in his protestations of loyalty and love and service of the Lord, that he asked for the Holy Spirit most vehemently and earnestly believing that the fervent prayer of a righteous man availeth much, but his petitions gradually died down and his voice was not heard and instead of the Holy Spirit Peter began to think of something else. Before him arose his nets. He tried to pray under them. He tried to pray around them. He tried to pray over them, but he could not. Finally, he had to lay those nets upon the altar and consecrate them to Christ, praying through them, and then he found that he could continue in prayer. Soon another item arose. Probably a difficulty with his mother-in-law that had to be arranged and again he went through

the same process, finally agreeing to make restitution and then could pray on. Later he saw his beautiful home Tabgar, the shores of that lovely Galilee, and realized that if he was to receive the Holy Ghost he had to consecrate that home unto God which he did, praying through. Shortly he remembered that he had held a grudge in his heart against James because James had asked for the seat on the right and the left in the kingdom. So he went to James, interrupting his prayer, and said, "Brother James, do you remember when you sent your mother to ask Jesus for the seat on the right of the kingdom?" And James said, "Yes." Peter said, "I always thought that belonged to me and held a grudge in my heart against you. I haven't felt just right. Will you forgive me?" Then James confessed that he, too, was wrong and asked for forgiveness and together they prayed for one another and the blessings were upon them. They could continue in prayer. So they went on, praying, fixing quarrels, becoming of one accord, searching the Scriptures, asking God for the fulfillment of his promise, and on the day of Pentecost they were all with one accord and they became filled with the Holy Spirit.

That experience made a tremendous result in Peter. He immediately seemed to grasp the great truths of redemption. These no doubt had been taught to him by Jesus after the resurrection when he gave many commandments pertaining to the kingdom of God. Now he was able to preach, if you will examine that sermon given on the day of Pentecost, about all the great doctrines of the Christian faith and he preached under power for three thousand were converted. Then Peter went to the beautiful gate of the temple and he passed a man who had been lame from birth and when he asked for money he looked upon him and said, "Silver and gold have I none, but such as I have in the name of Jesus Christ give I unto thee. Rise up and walk." The lame man went leaping and shouting for joy. Peter was put in prison for his preaching and he was forbidden to further speak in the name of Jesus under penalty of death, but Peter said, "Whether it be right in the sight of God to hearken unto you more than unto God judge ye . . . We ought to obey God rather than men." Is this the same Peter? Is this the Peter who quailed at the pointing finger of a little maid?

Yet this Peter went on as a missionary, traveling with his wife throughout the Roman Empire, denying himself, making converts, proclaiming the unsearchable riches of Christ until ultimately tradition tells us he died as a martyr in Rome, crucified as was his Lord.

You cannot explain this difference in the man Peter and in the other disciples on the day of Pentecost, who were changed from weaklings to being filled with power, from defeated individuals to victorious men of whom testimony is borne that they turned the world upside down, without the Holy Spirit.

Let us not, therefore, trifle with the Spirit, remembering that this is God's promise and God's command and God's expectation for the believer, and that we simply cannot do God's work unless it is in the Holy Spirit. I remember a companion of mine in college with whom I played basket-ball, tennis, with whom I debated and who was a very good friend. After the first year, some of us felt called to go into evangelistic work and formed a gospel team, giving up these other very pleasurable interests of college. We urged him to go along. He laughed at us and said, "While I am in college I will have a good time. When I am through I will have time to study for the ministry and then I will go to theological seminary and do my preaching." He went along that line for his four years while we gave ourselves to working in little country churches, trying to do the will of God. When college was over this

(Continued on page three)

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PROPHECY-WHAT L

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More About Christ's Coronation

(Continued from page one)

told the serpent, in the presence of fallen Adam and Eve, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Through the centuries snakes have been biting men's heels, and men have been crushing snakes' heads, but that is not the complete fulfillment of this Scripture. Rather, the greater Serpent, Satan, has been the enemy of Christ and has been troubling Him and working against Christ all these years, but eventually Christ, that greater Seed of the woman will utterly crush Satan and send him to Hell! The Lord Jesus was bruised on Calvary for our iniquities (Isaiah 53:5, 10). God was pleased to allow Satan to bruise Him. But Christ came "to set at liberty them that are bruised," says Luke 4:18. Romans 16:20 promises that "The God of peace shall bruise Satan under your feet shortly." That promise is this side of Calvary and must refer to the coming triumphal inauguration of Jesus Christ when He shall have Satan chained in Hell, and then eventually tormented in the lake of fire forever.

Oh, how the tempted will rejoice! Oh, how the martyrs will praise God! All the saints of God who have suffered at the hands of Satan can thank God that one day, one glad day, when Jesus begins

to reign, Satan will be put down and soon will be cast into Hell forever.

V. Demons, Evil Spirits, Will Also Be Sent to Hell When Christ Comes to Reign

There are two principal words in the New Testament translated *devil* in our Bible, in the King James Version. One word, *diabolos*, always means Satan himself. The other principal word in the New Testament often translated *devil*, is *daimonion*. It always means demons, evil spirits, subject to Satan and doing Satan's business. Forty-nine times in the gospels alone it is used, and the shorter word *daimon* is used five times, three of them in the gospels. Then other words are used to mean *possessed of devils*, etc. There can be no doubt but that there are evil spirits in the world doing enormous harm. They produce insanity, they tempt people, they seem to fasten evil habits on people and to mislead and deceive people. They certainly work in connection with spiritualists and probably in many false religions.

Revelation 16:14 tells of "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world,"

(Continued on page four)

THE HOLY SPIRIT In The LIFE of BELIEVER

(Continued from page two)

young man formed his own evangelistic team and went out to preach. There was a very wise individual on that team. When my friend preached his first sermon he came down from the pulpit and said to the other members of the team, "Well, boys, I believe God has called me to be a lawyer instead of a minister." But that wise individual on the team said unto him, "No. God has not called you to law, but he has called you to receive the gift of the Holy Spirit." So my friend went off to a little school called Nyack where for two years he sought the will of God, but somehow he did not find it and for fifteen years he has been a farmer-plumber until recently

I received word that he is making his application to the presbytery to enter into the ministry. He trifled with the Holy Spirit and he was laid aside by God without power. Now that experience may be repeated in many a man's life, in the lives of those of us who have trifled with God, resisted the Spirit, who have refused to pay the price, who have tried to go in our own strength rather than in his strength. It is time for us to remember the commandment, "Be ye filled with the Holy Spirit." Therefore let us do our work and live our lives and win our victories as Christians in his power rather than in our own.

A Booklet Reviewed

"CAN A SAVED PERSON EVER BE LOST?"

This is the title of a 24-page booklet by Evangelist John R. Rice, Editor of *The Sword of the Lord*, published in Wheaton, Illinois. In the publication of this timely and Scriptural booklet, Dr. Rice has rendered the cause of Christ a very distinct service. Notwithstanding the fact that this question is so plainly and pointedly answered in the Bible thousands of Christians are disturbed about it. No Christian can be perfectly happy nor can he be as useful as he ought to be until he is fully convinced of his own eternal security. A faithful, honest, prayerful reading of this booklet will convince any man that no saved person can ever be lost.

The book is divided into three parts. In the first division Dr. Rice discusses the Scriptures that are used by those who believe a saved person can be lost and shows conclusively that it is only by taking these Scriptures out of their contextual relation and twisting them that they are made to teach apostasy. He takes up such passages as John 15:6; Ezek. 3:20-21; II Peter 2:20-22; Hebrew 10:26-29; Matt. 14:43-45; Gal. 5:4; Rev. 22:19, etc. In this part of the booklet he answers the question: "Do good works keep a Christian saved?" Here he discusses such passages as Phil. 2:12 where Paul admonishes the Philippians to "work out your own salvation with fear and trembling," etc. He also takes up certain Bible characters who are

said by the advocates of apostasy to have so apostatized as to be lost — Judas, Lot, David.

In the second division of the book he shows by the positive teachings of the Word of God that a saved person cannot be lost. He shows, for example, that the saved soul "has been born again," has "everlasting life," and that "nothing can separate the believer from the love of God" and that "sin is not charged up to the Christian."

In the concluding section of the book he answers masterfully and convincingly the question: "Does it matter how a Christian lives?" The advocates of Apostasy foolishly argue that if a saved person cannot be lost then it does not matter how he lives. How foolish and shortsighted! While sin does not disturb the relationship of a child of God, it does disturb his fellowship with God. It breaks the communion with the Father. It also takes away the joy of his salvation and if persisted in will lose to him his reward.

To any who are in doubt about the great matter of eternal security, I commend unhesitatingly and unqualifiedly this treatment by Dr. Rice. It may be ordered from *Sword of the Lord Publishers*, Wheaton, Illinois. The price is ten cents each, or fifteen for one dollar. Order today and you will never regret it.

B. C. Land.

We are glad to reproduce the above review of the editor's booklet, as printed in a Southern magazine. The booklet, 24 pages, size 5 1/4 x 7 1/2 inches, brown ink on tinted papers, is beautiful. It has blessed thousands. Get a copy for yourself, or 15 copies for \$1.00 to help friends.

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More About Christ's Coronation

(Continued from page three)

to gather them to the battle of that great day of God Almighty."

Revelation chapter 9 tells how Satan, ('a star fallen from Heaven') will let out of the bottomless pit, "locusts," really demons, to torment men, and to live in the horsemen of the anti-christ. So the wicked men in that army will be demon-possessed.

But when Jesus comes, we have good reason to believe that these demons will all be cast into Hell. That army of men will be slain; the Beast and his false prophet will be cast alive into Hell; Satan himself will be chained in the bottomless pit; these things indicate that demons too will be turned into Hell at that time.

Remember that all the evil spirits look forward to a day of terrible retribution and punishment. They expect one day to be tormented. They know that Jesus is the one who will send them to Hell to their torment. For when Jesus cast out the legion of devils from the maniac of Gadara, the country of the Gergesenes, the devils cried out, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8:29). And the devils begged Jesus that they might go into the herd of swine, and He permitted it. You see that the demons feared Jesus. They knew He was the Son of God. They knew that one day He would send them to torment. They understood that it was still "before the time." I think that time of the torment of demons will be when Jesus comes to reign on the earth. When Satan himself is bound and cast into the bottomless pit and sealed up, we may be sure that demons, too, will cease to roam the earth to tempt men, deceive men, and torment men. There will be no more cases of devil - possession while Christ reigns on His throne.

Now, we need to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:11, 12). Temptations, and evil thoughts, and the wrong leadings, and many of our sicknesses are brought upon us by evil spirits, under the direction of Satan. Oh, what a glad day when they will be banished from the human race! And that could never happen except Christ Himself shall personally return to sit upon His throne and reign and put down His enemies.

VI. The Wicked, Doomed in Hell, Will See Jesus Crowned, and Will

We may be sure that the people in Hell will not remain in ignorance of this great event when the Lord Jesus ascends the throne of His father David at Jerusalem, and when He is honored and glorified, receiving praises of all the angels, with the glory of Heaven around Him, and with the worship of uncounted millions of saints who will surround Him. No, people in Hell will see the coming of the Saviour and will see Him crowned.

In Zechariah 12:10 is the prophecy about Jesus, "They shall look upon me whom they have pierced." On the surface that seems to refer to the Jewish nation as a whole; that Jews then living will look upon the Saviour their ancestors had crucified and had pierced with a spear. That Old Testament Scripture is quoted in John 19:37. But actually the Scripture means that the very people who crucified Jesus will see Him again. When the high priest said to Jesus, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God," then Jesus said unto him, "Thou hast said; nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:63, 64). That very high priest who condemned Jesus, that very Sanhedrin of wicked Pharisees who voted for Him to be slain, in Hell now see Jesus sitting on the right hand of God in power and glory in Heaven, and they shall also see Him coming in the clouds of Heaven when He returns to reign!

In Revelation 1:7 is another plain statement proving that all, those in Hell as well as those on

earth, will see Jesus when He comes to the earth in clouds of glory, to reign: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

Those who do not believe in the second coming of Christ are illogical as well as ignorant. I tell you that Calvary could not be the end for the Son of God! The dealing of a wicked world that hated the Saviour must be punished. Christ must be vindicated! Do you think that God would permit it that the last contact Jesus would have with this old world would be when He was hated and despised by it? Do you think that the world could dispose of Jesus with the crucifixion? Do you think God would let men get by with that? No, a just and holy God will see that the Lord Jesus comes back to reign where He was crucified. And He will see that the men who hated Him, the men who denied Him and rejected Him and crucified Him, see His glory.

What could be more just and more right than that every wicked sinner who ever rejected the Saviour will see Him in His power and glory? Herod, who sought to kill the baby Jesus, in Hell will see His coronation as the King of the Jews! The Pharisees who sought to stone Him, who said that He cast out devils by the prince of devils, will see Him reigning! The Sanhedrin that condemned Him, the multitude that howled, "Crucify Him! crucify Him!"; the soldiers who gave Him vinegar mingled with gall when He was thirsty, who stripped Him of His clothing and gambled for His garments, they who drove the nails and pushed the spear into His side — in Hell, if they did not repent and get saved, they will still see Christ Jesus enter into the glorious reign long promised to Him. Those who plaited the crown of thorns, those who plucked out His beard, those who spit in His face, Judas who betrayed Him, the dying thief who reviled Him and died impenitent — all these in Hell see Christ now at the right hand of the Father. They will see Him come in clouds of glory. They will see Him take His throne at Jerusalem!

How satisfying to the sense of right and justice is the thought that those who saw Christ's shame will see His glory! Those who hated Him will see Him triumph. No wonder that "all kindreds of the earth shall wail because of him." "Every eye shall see him, and they also which pierced him."

I think that every poor sinner that died rejecting the Saviour must see Him when He is throned.

And this doctrine is not surprising. Remember that, according to Jesus in Luke 16:19-31, the man in Hell saw Abraham in Heaven and saw Lazarus. Why should he not see Jesus also?

All the torment in Hell is known in Heaven. And in Hell the people must see the blessedness of Heaven. For in Revelation 14:10 we are told that wicked people "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in THE PRESENCE OF THE HOLY ANGELS, AND IN THE PRESENCE OF THE LAMB." The punishment of the wicked is in the presence of the angels, yea, in the presence of the Lamb Himself. And the glorious exaltation of Jesus Christ must be seen by His enemies when He comes to reign.

How sad those in Hell will be when they see Jesus crowned in Jerusalem. If they hate Him, they will suffer when He is honored. As they regret their folly they will see what they missed. And the crowning of Christ as King on earth will only prove that He will later call them out of Hell to be judged, when every knee shall bow and every tongue call Jesus Lord! (Rev. 20:14-15).

VII. Jews Shall Be Regathered to Palestine and Saved

When Jesus was born the wise men came seeking "him that is born King of the Jews." When Jesus died, over His head was written, "This is Jesus of Nazareth the King of the Jews." The angel Gabriel told Mary that, "He shall reign over the house of Jacob forever." So Christ can have no king-

dom that leaves out the Jews. Born of a Jewish mother, raised in a Jewish home, worshipping in a Jewish synagogue, preaching in the land of the Jews, calling twelve Jewish apostles, dying on a Jewish passover day, fulfilling the Jewish prophecies, ending the Jewish ceremonial law, Jesus was and is a Jew. His kingdom will be, in some sense, a Jewish kingdom, since it is a restoration of the throne of David over Israel, centered at Jerusalem.

Deuteronomy 28 foretold the dispersal of the Jews. But Deuteronomy 30:3-6 tells us that when the Jews, in tribulation, scattered in far countries, turn to God with all their heart, that —

"Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee:

"If any of thine be driven out into the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee:

"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

The Lord Jesus will return, says that Scripture, and gather Jews out of all countries, and bring them into the land which their fathers possessed, that is, Palestine, and then the Lord will circumcise their hearts and all Jews will be saved. Abraham's seed is to possess the land of Canaan forever (Gen. 13:14, 15; Gen. 17:7, 8). Isaiah 11 tells us of the glorious reign of Christ on earth, and verses 10, 11 and 12 tell how Christ, a root from Jesse (David's father) shall stand for an ensign of the people and the Gentiles shall seek Him. Then the Lord will regather the remnant of His people, Israel, from all the nations and the islands of the sea, "and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." The same story is told in Jeremiah 23:1-6. Verses 5 and 6 say, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHT-EOUSNESS." Ezekiel 36:24-28 tell also of this regathering of Israel to Palestine when Christ shall reign in person, and how God will give them new hearts.

In the New Testament, too, this theme is repeated again and again. Romans 11:25, 26 tells us that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Oh what a mourning, what repenting, when the Jews regathered to Palestine see their Saviour! "They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn," says Zechariah 12:10. Persecution of Jews will then be over. Enemies of Jews will then be destroyed and Jews themselves will have the blindness removed from their eyes and will recognize and love and serve their Messiah, the King of the Jews! Once rejected by Jews, Christ will be worshipped and loved by them. They shall be His people and all the Gentiles shall seek His face, too, and love His people.

VIII. Jerusalem Shall Be "The City Of the Great King"

Abraham was instructed to take Isaac to Mount Moriah to offer him for a burnt offering (Gen. 22:2). Later David bought of Ornan the threshing floor and built an altar to the Lord, and at the same place, in Mount Moriah, Solomon built the temple (II Chron. 3:1). Then God spoke to Solomon in the new temple and said, "For now have I chosen and sanctified this house, that my name may be there forever: and mine eyes and mine heart shall be there perpet-

ually." God had everlasting plans for Jerusalem! The 24th Psalm prophesies the return of Christ and His glorious entry into Jerusalem when "the King of glory," "the Lord of hosts" will come in, as the gates of Jerusalem, the "everlasting doors" lift up their heads for Him!

Micah 4:1 and 2 tells us that in the last days "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

Jesus Himself looked forward to that happy coronation and glorious reign from Jerusalem when He said, "Swear not at all . . . by Jerusalem; for it is the city of the great King." (Matt. 5:34, 35). Oh glorious city of prophets and kings! Thou city of David, thou city of the temple, thou city of the sacrifices and priest-hood, thou city of Christ's frequent ministry and city of His death — Jesus Christ shall reign over all the earth from thee!

IX. Nature Will Lose Its Curse, Wild Beasts Become Friends of Man, Deserts Become Watered Flower Gardens, When Christ Begins His Reign in Jerusalem Over The Whole Earth

It was a sad, sad day for God's creation in this world when man sinned. The serpent was "cursed above all cattle, and above every beast of the field" we are told in Genesis 3:14. Yea, the serpent was cursed, but all other beasts were cursed in some lesser fashion. And God said, "I will put enmity between thee and the woman, and between thy seed and her seed," (Gen. 3:15). But that same enmity was, in some sense, put between man and all beasts and fowls.

Even plant life was cursed. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee," God said to Adam. (Gen. 3:17, 18). All this was a part of the same curse on humankind and caused by human sin. To the woman God said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children." The death that came upon mankind has come upon the animals and plants of this world, because of sin. And we may be sure that the droughts, the tornados, the floods, the earthquakes, the hail that beats down crops, the plagues of insects and bacteria, are all a part of this curse upon the earth.

But God promised that one day the seed of the woman should bruise the serpent's head. All this curse upon the world is connected with Satan and his demons. When Christ returns, when Satan is bound, when demons are cast into prison, when all of humankind left alive on the earth are pure and holy, when "the knowledge of the Lord shall cover the earth as the waters cover the sea," then oh, praise the Lord, the curse of sin will be removed from the earth!

Animals then will be the friends of man. We are told that:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

— Isaiah 11:6-9.

Read the context of that Scripture and you will see that this is to occur when Christ, the Branch from Jesse and David, shall come to rule on earth, when Jews will be regathered to Palestine and converted. Snakes will not be poisonous, lions shall eat straw like the ox, little children will lead about lions, wolves and leopards! Oh, happy day for this creation of God when it is released from the curse of man's sin!

Isaiah chapter 35 tells of the beauties of the earth when Christ returns. Where are the giant ce-

dars of Lebanon? Where are the grapes of Eschol? Palestine, once a land flowing with milk and honey, will be more than that, we are told.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." (Isaiah 35:1,2).

Connected with the healing and perfect health of God's people in those days will be the health of a land that will know no mark of sin, no control of Satan, no plague of God's wrath.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

"Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

"No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

(Isaiah 35:5-10).

Will you be present when Christ is crowned at Jerusalem? Will you live with Him and reign with Him in this healed earth of perfect peace and righteousness when the law shall go forth from Jerusalem, and Christ shall be exalted and admired by all them that believe? Will you be here when every last wicked sinner, every Christ-rejecter has been sent to Hell? Remember that this kingdom is only for the saved, for at the very beginning, when Christ comes to take His own, "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13:41-43).

Oh, sinner repent and get ready for the kingdom of Christ! Oh Christian, rejoice and look for the shout that will announce the rapture when we will be caught up to meet Christ and carried to Heaven to prepare for Christ's coronation. Then we can sing truly the great coronation hymn:

"All hail the pow'r of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all,

Crown Him, ye morning stars of light,
Who fixed this earthly ball;
Now hail the strength of Israel's might,
And crown Him Lord of all,

Sinners, whose love can ne'er forget
The wormwood and the gall,
Go spread your trophies at His feet,
And crown Him Lord of all,

Let ev'ry kindred, ev'ry tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all,

O that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all!"

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